COLLEGE CAMPUS AMORALITY

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NATIONAL Jewish Post and Opinion

"If You Let The People Know, They Can Act Intelligently"

Friday, May 12, 1961 VOLUME XVI — No. 40

Frat Continues Suspension Of Chapter Pledging Jew

By MOISHE MATTHEW

LAKE FOREST, Ill. (P-O) — The suspension agaist the Lake Forest College chapter of Phi Delta Theta fraternity has been continued, it was learned.

The fraternity's general council arrived at the decision to continue the suspension at a meeting recently.

The chapter was suspended (P-O, March 31) when it re-pledged Donald Schiller, 19, a Jewish student, against orders of the General council.

Schiller was originally pledged to the large national fraternity last November but was dropped because he is Jewish.

Although the Lake Forest chapter realized that their charter was at stake, they went ahead and re-pledged Schiller anyway.

Members of the chapter will meet with fraternity representatives soon in an attempt to have the suspension lifted by the general council at its meeting in August.

If their plea is denied, the fate of the local chapter will then rest with the 1962 General Convention when all other chapters of the national group must decide whether or not Lake Forest is to be dropped from membership.

Meawhile, the chapter's business is going ahead as usual, according to Glen Walters, local vice-president.

At the time of the suspension. Walters said the chapter would take the matter to court in the form of an injunction to prevent removal of the charter.

The membership policies and practices of national Greek letter societies continue to be of widespread interest here.

The volume of mail over the desk of William G. Cole, president of Lake Forest College, shows the interest in the question.

Most of the mail, according to Cole, indicates an overwhelming support of Lake Forest's stand in favor of a chapter pledging whomever it wishes.

BG Assured Reelection; Opposition Withdraws

NEW YORK (P-O) — Ben Gurion's election next fall as Israeli Prime Minister has been assured by the decision of Nahum Goldmann, president of the World Zionist Organization, not to settle in Israel at this time.

With the fall of the Ben Gurion Government over the Lavon affair, the Israeli Progressive and General Zionist parties merged to form the Liberal Party which presented itself as the only possible, though remote, substitute for the dominant Mapai Party which Ben Gurion leads.

The possibility was largely due to the weakened position of the Mapai Party still smarting and split over the Lavon dispute. Strong supporters of Lavon in the Mapai Kibutzim are refusing to be active in the Mapai election campaign.

Goldmann, for years a supporter of the Progressive Party, was unofficially invited, several months ago, to head the newly-formed Liberal Party list of candidates in the August elections.

Goldmann indicated that he would make his decision by the end of April as to whether he would give up his United States citizenship, establish residence in Israel and lead the new party.

He announced last week in Jerusalem that he was not ready yet to run on the new Liberal Party list. Goldmann left not only a back door open. He left a side wall open by explaining that he would campaign for the new party, continue to build his house in Israel and might very well be prepared to accept the Liberal Party's offer of leadership at a later date.

Goldmann's decision not to run against Ben Gurion next August was couched in such terms as to give the impression that his support of the Liberal Party would entail the immediate relinquishment of his American citizenship and his acceptance of Israeli citizenship.

Announcements to this effect were broadcast over the radio in New York last Sunday.

Actually, after surveying the situation, Goldmann may have come to the same conclusion as Moshe Dayan, former chief of staff and one of Ben Gurion's right-hand men, that the Liberal Party was not really a rival of Mapai, determined to wrest control from that party, but wished only to stack up enough votes so that it could join Mapai in a coalition.

Dayan, now Minister of Agriculture, told 200 university students at Kfar Saba that if the Liberal Party had really wanted to take over, it would have merged with Herut.

The New York Herald Tribune reported that if the Liberal Party made a good showing in the August elections, Goldmann might take a cabinet post in the new government.

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Eichmann Not a Murderer His Wife Writes Hausner

JERUSALEM (P-O) — Vera Eichmann, wife of Adolf Eichmann, now on trial in an Israeli Court, charged with the murder of 6,000,000 Jews, has written a letter to Israeli Attorney General Gideon Hausner, prosecutor of the Eichmann case, asserting that her husband never ordered the execution of a single Jew.

See Eichmann Trial Coverage on Other Pages in This Issue

The letter, according to the Israeli newspaper "Maariv," was written in April, 1961. Its contents were reportedy made public by Vera Eichmann's oldest son, Klaus.

The letter stated "The accusation that Eichmann was responsible for the death of 6,000-000 Jews is fallacious and you know it. My husband fought for the Jewish nation and helped wherever help was needed. He was responsible only for matters of immigration but his commanders and the Jews of the world disturbed his methods. My husband never issued an order to kill Jews, not even one of them. I call the Almighty as a witness that all I write is the truth, the whole truth and nothing but the truth and that my husband is not a murderer."

LUBAVITCHER LITERATURE and religious articles on display at the U. S. World Trade Fair in the Coliseum. The Lubavitchers are pictured at their booth, above which hangs a picture of the present Lubavitcher Rebbe (center) flanked by pictures of previous Rebbes and a portrait of the founder of the Habad movement. The Lubavitchers are noted for their Hassidic missionary zeal in promulgating the fundamental concepts of Judaism to all Jews regardless of their shades of observance or belief. Their name is derived from a city in Russia. Their official designation is the Habad Movement.

Warns Of 'Long Term' Effect Of College Campus 'Amorality'

DENVER (P-O) — Sexual promiscuity on the college campus, which is now called "amorality" instead of "immorality" as in the past, can have serious consequences in the later life of the women involved,, according to Prof. Bernard Spilka, Hillel psychiatric counselor at Denver University as quoted in the Intermountain Jewish News.

"Rather than guilt or depression resulting from promiscuity," Prof. Spilka declares, "the curent view is frequently an expectation of understanding rather than a thought of shame and a need for forgiveeness.

"A practical morality has appeared and supplanted faithfulness and duty. It is thus intellectually enlightened to substitute the verbal rationalization for emotional control; the idea of expedience and convenience for concepts of love and devotion. One wonders if this is not brutally attuned to the tension state of existence and stress."

Prof. Spilka asserts that the main preoccupation of the average female student on the college campus is to "get a man" rather than "to get an education" and, according to the professor, she often resorts to sexual promiscuity to achieve her objective.

"The final effects of this amorality," he says, 'are not to be restricted to a short period or a few years but will undoubtedly have their long term influences not only on a lessened sense of dignity for the individuals concerned but also in a reduced intellectual and professional role the American woman takes for some time in the future.

"In brief, this state of affairs probably reflects the same conditions that contribute to rising rates of delinquency, crime, divorce and mental illness. What we observe is thus a cultural phenomenon requiring the most serious attention and the most direct of actions for its control.

"The product of the college campus is one of our nation's major sources for national growth. The degree and direction of that growth is likely to fall short of our most hoped-for aspirations, if it is expected to flourish in an atmosphere of transitory and situational ethics and morality."

Eichmann Just 'Ordinary Person' Asserts Briton

LONDON(P-O) — Adolf Eichmann's two brothers and his sisters are "very ordinary" people as is Eichmann himself, according to Neville Sanderson, who told a group of Jewish ex-servicemen here that the Nazi mass killer should not be regarded as a "demoniacal monster."

Sanderson, who has done a good bit of research on Eichmann and his family, said the Nazi was "a rather typical product of his time, a rather ordinary person of whom there were possibly many capable of the same crimes and of the same career if they had been given similar opportunities."

It would be a great mistake, Sanderson asserted, to give other people "capable of these appalling crimes, the let-out that with Eichmann they were dealing with some very strange pathological case."

Sanderson told his audience that many Germans were seeking an easy way out of their "war guilt" by disassociating themselves from the crimes of Eichmann on the grounds that they were ignorant of what was going on.

I would be an historical travesty, the speaker added, if this attitude were permitted to pass unchallenged.

IN NEW YORK

Note to Organizations: This is the only listing of major activities in New York. available anywhere. If your affair is of interest to more than a limited number of people, it will be listed here FREE of charge. Mail information (at least 8 days before edition in which you wish notice) to the POST and OPINION, 84 Fifth Ave., New York 11.

COMING EVENTS

Saturday May 13—The Brooklyn Council of Pioneer Women will honor Marie Syrikin, who teaches at Brandeis University, on the occasion of the publication of her book "Nachman Syrkin." The reception will be held at the Theodor Herzl Institute, 515 Park Avenue.

Sunday, May 14—Representatives of Men's Clubs from almost every state in the Union, from the major cities of Canada and from San Juan, Puetro Rico, will assemble for the largest gathering in the 32-year history of the National Federation of Jewish Men's Clubs at the Concord Hotel, Kiamesha Lake, N. Y. May 14-17.

Monday, May 15—The American Jewish Congress will present its highest honor, the Stephen Wise Award, to Senator Hubert H. Humphrey of Minnesota, at a dinner at 6:30 p. m. in the Essex House, 160 Central Park South. The Senator will be honored for "contributing so substantially and enduringly in so many crucial areas of the fight for human rights, justice, freedom and individual dignity."

Wednesday, May 17 — The National Jewish Hospital of Denver, Colo., will hold its anniversary dinner in the Grand Ballroom of the Waldorf-Astoria

LECTURES AND SYMPOSIUMS

Sunday, May 14—"The Book of Ruth," lecture by Dr. Harry Zohn and Heidy Mayer. At Theodor Herzl Institute, 515 Park Avenue. 8 p. m. Public invited.

Monday, May 15 — "Maimonides Guide for the Perplexed," by Rabbi Isaac L. Swift. Theodor Herzl Institute. 6:30 p. m. Public invited.

Monday, May 15—"Israel Panorama; A Guided Tour of Israel." Illustrated lecture by Dov Kedem, assistant director Israel Tourist Office. At Herzl Institute. 8 p. m. Public invited.

Tuesday, May 16—"The Medieval Jew," by Dr. Israel Elfenbein, at Theodor Herzl Institute. 6:3z p. m. Public invited.

Tuesday, May 16—"Jewish Law Report; The Ways of Halacha in Our Time," by Dr. Samuel Wolk of Hebrew Union College. At Theodor Herzl Institute. 8 p. m. Public invited.

Tuesday, May 16—Symposium on new discoveries in the Cairo Genizah manuscripts. Participants, Dr. Abraham S. Halkin, professor of Hebrew, College of the City of New York; Dr Moses Zucker, associate professor of Talmud at the Jewish Theological Seminary and Dr. S. D. Goitein, professor of Arabic, University of Pennsylvania. To be held at Jewish Theological Seminary at 8 p. m.

Friday, May 17—"Halakhah and Science." Lecture by Rabbi Moses D. Tendler of Yeshiva University. At Leah and Joseph Rubin Residence Hall, Amsterdam Avenue and 184th St. at 8:15 p. m. Public invited.

Wednesday, May 17 — "Talmud Study,', by Rabbi Eliezer Kirzner. Theodor Herzl Institute. 6:30 p. m. Public invited.

Wednesday, May 17—"Investing in Israel." Participants: Hanan Herzberg, securities department head, Bank Leumi, Tel Aviv;Theodore Landau, assistant manager, New York Agency Bank Leumi Le-Israel; Shimon Horn, director, Israel Government Investment Authority. Theodor Herzl, Institute. 8 p. m. Public invited.

Thursday, May 18—"Postmarked By History,' highlights of Israel through stamps. Illustrated lecture by Helen L. Blumkin, Israel Stamp Service. Theodor Herzl Institute, 6:30 p.m. Public invited.

Thursday, May 18—"Israel Then and Now," a study of photographic impressions of typical American tourists 1897-1961. Lecture by Rabbi Isidore S Meyer, American Jewish Historical Society. At Theodor Herzl Institute. 8 p. m. Public invited.

EXHIBITS

"The Hebrew Bible in Art," an exhibition of paintings, drawings, etchings and textiles currently being shown at the Stephen Wise Congress House 15 East 84th St.

Exhibition of the works of Mula Ben Haim, Israel hero-artist, being shown at New York's Explorer Art Gallery, 145 East 72nd St., under auspices of American-Israel Cultural Foundation. Artist was front line fighter in Israel's War of Independence.

Organizational Directory

If the organization you are interested in is not listed below, please write to Directory, National Jewish Post, 84 Fifth Ave., N. Y. C. 11. and we will try to help you

American Friends of the Hebrew University — University House, 11 E. 69th St., NYC 21. YU 8-8400.

America-Israel Cultural Foundation 2 W 45 St., NYC 36. OX 7-4030.

American Red Mogen Dovid (Supporting Israel's Red Cross), 225 W 57th St. NYC 19. PL 7-1627.

Anti-Defamation League of B.B., 515 Madison Ave. NYC 22.

Community Service Bureau of Torah Vodaath, 141 S. 3 St., Brooklyn 11, New York. EV 7-1065.

Farband Labor Zionist Order, 575 6th Ave., NYC 11. YU 9-0300.

Herzliah Hebrew Teachers Institute, 314 W 91 St., NYC 24, TR 7-4885

Israel Government Tourist Office 574 5th Ave., NYC 36, CO 5-2750.

Jewish National Fund, 42 E. 69th St. NYC 21 TR 9-9300.

Kashruth Supervisors Union, 205 W 14th St., AL 5-7330.

National Community Relations Advisory Council, 55 W. 42d St. NYC 36, LO 4-3450.

National Council of Jewish Women 1 W 47th St., NYC 36, CI 6-3175.

National Council of Young Israel, 3 W. 16 St., NYC 11. WA 9-1525.

Poale Agudath Israel of America, 147 W. 42 st., NYC 36, BR 9-0816

Religious Zionists of America (Mizrachi-Hapoel Hamizrachi) 80 5th Ave., NYC 11, WA 4-7940.

Synagogue Council of America, 11(W. 42nd St., NYC 36, BR 9-2647.

Union of Orthodox Jewish Congregations of America, 84 5th Ave., NYC 11, AL 5-4100.

United Zionist Revisionists of America, 55 W 42d St., NYC 36, PE 6-0332

Zionist Organization of America, 145 E. 32nd St., NYC 16, MU 3-9201.

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Explode Myth of Eichmann As Hebrew Linguist

JERUSALEM (P-O) — The myth about Adolf Eichmann speaking Hebrew and Yiddish has been traced to its source — Eichmann's vivid imagination.

A witness at the trial of the Nazi mass murderer — Maurice Fleischmann, one of the leaders of the Jewish community in Vienna at the time of the Anschluss —exploded the myth.

Fleischmann testified he and several other Viennese Jewish leaders were called before Eichmann shortly after the Germans annexed Austria and were warned by Eichmann that the task of making Austria in general and Vienna in particular "Judenrein" would be carried out as swiftly and efficiently as possible.

Eichmann told the delegation he was born in Sarona in Palestine, a German colony built by the German Templars some 100 years ago. He said he spoke Yiddish and Hebrew. As "proof" he said a few words in Hebrew which, Fleischmann testified, he, Fleischmann, did not understand.

Eichmann's "birth" in Sarona was very likely also a myth, according to observers, who said if he had actually been born there he would have been able to converse in Yiddish and Hebrew quite easily.

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Eichmann Case Propriety and Purpose Continues To Draw Conflicting Views

NEW YORK (P-O) — While it is the hope of Ben Gurion that the Eichmann trial will inform the youth of a tragedy all too-quickly forgotten, the student newspaper of Brandeis University "The Justice" is concerning itself very much with the trial, its significance and world-wide reaction to it.

A four-page symposium covers the old and new Nazism in Germany, a reaction to Harvard Professor Oscar Handlin's criticism of Israel for capturing and trying Eichmann, an article written exclusively for "The Justice" by Lincoln Rockwell, American Nazi leader and a number of opinions dealing with the moral issues involved.

Ben Gurion pointed out that while there is a biography of Eichmann, there is no biography of the six million Jews who died by his hand. The Israeli leader expressed the hope that the world —notably the world's youth — would give this fact some thought and consideration.

Hits Handlin for Critique

In the symposium, Serge Doubrovsky, assistant professor of Romance Languages at Brandeis, takes sharp issue with Prof. Handlin who assailed "the mode of the Nazi's capture, the claim of wide Israeli jurisdiction and the violence done to the well-established principle of international law."

"People who have led easy lives," declares Prof. Doubrovsky, "who have never suffered in the depths of their flesh, have no imagination; they urge on others a goody-goodness and pious restraint of which they themselves would be even for a single instant incapable, had they or their families been subjected to half the ordeal experienced by the six million tortured and murdered Jews.

"It is inadmissible that a man posing as a Jew and under the auspices of a Jewish organization should by irresponsible aspersions on the fairness of a trial in which a beast that has put himself outside the pale of mankind, is given every oportunity to plead in favor of genocide, should thus play into the hands of avowed or latent anti-Semitism."

Argentina Aids Fugitive Nazis

Martin Peretz, research assistant to Max Lerner at Brandeis, asserts "The State of Israel has admitted to a violation of international procedures in its apprehension of Eichmann within the borders of Argentina but the plaint of that country that she is a violated virgin merely exasperates, when one recalls that the Buenos Aires Government has long provided a haven for countless Nazis and for Nazi activity, even assisting wanted war criminals in eluding the grasp of West German courts.

"Professor Milton Katz, in a paper on the legal problems of the Eichmann case published in the Harvard Law Record, has reminded us that the American Constitution asserts the prerogative of the United States to punish crimes against the laws of nations and the Supreme Court has ruled on several occasions that American jurisdiction in these cases extends beyond crimes committed on our shores or against American nationals. "Certainly there is no reason why Israel's rights should be any more delimited."

Gas Introduced by Eichmann

Marie Syrkin, associate professor of Humanities at Brandeis, says: "There is ample evidence that in his zeal (to exterminate Jews) Eichmann extended himself beyond the call of duty. It was Eichmann's impatience with the 'sowness' of the carnage by conventional murder techniques which led to the introduction of gassing by the use of Cyclon B —an economical method by which thousands of human being could be 'processed' daily in the various extermination centers set up by the Nazis. And it was Eichmann who, according to testimony at the Nuremburg trials, watched the agonies of the dying through glass peep-holes."

Jews 'Fear' Nazi Expansion

Lincoln Rockwell, the American Nazi leader says: "It is my belief that international Jewry was well aware of the location of Adolf Eichmann for many years past and that he has been suddenly dredged up from obscurity to counter the surging wave of Nazism which we have launched across the entire face of the earth from our national (American Nazi Party) headquarters in Arlington, Virginia.

"It is impossible for Jewry to answer our arguments. Their first line of defense therefore has been what they call 'the silent treatment' or 'quarantine.' We have smashed this filthy Jewish censorship to bits with our super-dramatic tactics and our sacrificial gambits. The Jews have tried economic, legal and journalistic persecutions to do away with us and have met with universal failure."

Israel 'Echoes' Nazi Views

Heinz Lubasz, assistant professor of history at Brandeis, says: "The Eichmann trial fills me with disgust for those who have arranged it. It has been made into a spectacle, a tribal orgy of retribution, with Eichmann as the scapegoat.

"The most appalling fact about the indictment is this: The deportation and extermination of Poles, Slovenes and gypsies with which Eichmann is also charged, come under the head of 'crimes against humanity'; the deportation and extermination of Jews comes under the heading of 'crimes against the Jewish people.' Not only are the Jews different from other peoples; they belong to a distinct and different order not to be included with Poles, Slovenes and gypsies as part of humanity. The Jews are a chosen people, a separate people and merit special and separate treatment. This is precisely what Eichmann himself thought. It was precisely the collective differences of the Jews that Nazis like Eichman regarded as the justification for providing special treatment for them. In this respect, the Israel lawyers and the Nazi bureaucrats stand on common ground."

Israel Cops Get Assist From Crooks

TEL AVIV (P-O)—At a course in public administration, held recently in Tel Aviv, the lecturer referred to the particular problem in Israel, where new immigrants from many countries have to learn a common language slowly, before they can be absorbed productively in the economic life of the country. "Take for insntance a police recruit who is useless till he knows Hebrew well." At that, a high ranking police officer, participating in the course, rose on a point of order.

"The police have seen to that problem. For every policeman that arrives from a particular country, there are six criminals who arrive with him, and speak his language. That makes his language problems lighter."

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GROSSINGER NEWS-NOTES

BILL STERN, ace sportscaster, and his wife, Harriet, celebrated their 24th wedding anniversary here this week. Bill had a happy reunion at the G with channel queen Florence Chadwick, Grossinger's aquatic director, who has appeared on many of his programs.

* * *

JOE FRANKLIN, star of the "Memory Lane" show on WABC-TV, and his wife, who happy honeymooned at Grossinger's, sojourned here this week with their four-year-old son, Bradley.

* * *

BOB AND SHIRLEY SLOANE, whose column "Going Places" is syndicated by General Features in 90 newspapers throughout the country, were here this week to gather information for an article about Grossinger's.

* * *

MISS UNIVERSE — Exensive plans are being made for the New York State Beauty Pageant of the Miss Universe contest that will be held at Grossinger's Decoration Day. The girl chosen here will represent the Empire State in the Miss U S. A. competion. If she wins that she will vie with beauties from 49 other countries for the Miss Universe crown.

* * *

G NOTES—Martin James Bush, prominent New York attorney, and his wife, Lucille Lewis, a Metropolitan Opera Company mezzo-soprano, were among this week's vacationers at Grossinger's . . . Executives of the Olympic Radio and Television Co. had a get-together at Grossinger's this week. Hosting the group were President Morris Sobin and his wife, Ruth . . . Dutch Master Cigar Co. vice-president, Louis Seidman, and his wife sojourned at Grossinger's this week with their friends, Mr. and Mrs. Herbert Benard of San Francisco.

* * *

THEY MET AT GROSSINGER'S—Ben and Phyllis Edelman of Philadelphia, who met at Grossinger's in 1959, are among the happy honeymooners here.

* * *

JENNIE GROSSINGER was the guest of honor last Sunday at the "Hope for Tomorrow" dinner sponsored by the Greater Boston Association for Retarded Children. Proceeds of the affair, which was held at the Sherry Biltmore Hotel in the Hub City, wil go to the Jennie Grossinger Community Residential Center for Retarded Children. The center, which is to be built in Boston, will be the nation's first community dormitory facility for the mentally retarded.

* * *

TONY AND LUCILLE, who head the dance school at Grossinger's, were instrumental in introducing the Mambo, Cha Cha and Merengue to this country. Now they've helped establish another dance here — the Pachanga, which is the current "big craze." Tony and Lucille started teaching the Pachanga last summer, when very few people had even heard of it. Yes, indeed, Tony and Lucille keep in step in more ways than one.

* * *

GREAT GOLF — The championship 18-hole course at Grossinger's is open and golf enthusiasts are having a tee-rific time here. Our wonderful fairways and greens were planned by A. W. Tillinghast, who also designed Winged Foot, Baltusrol and other leading links. Golf is great at Grossinger's, but don't take our word for it; c'mon up and tee for yourself!

* * *

IN THE SWIM — There's no whether about the weather at Grossinger's as far as swimming is concerned. Indeed, swimming is a year-'round activity here. Right now vacationers are making good use of the indoor pool. In a few weeks we'll open the oudoor Olympic pool.

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Sex Awareness Comes Early in Life of Teen-ager

(Editor's Note: This is the third article in a series based on the book "Living With Your Teen-ager" by Rabbi Simon Glustrom, president of the Northern New Jersey Regionn of the Rabbinical Assembly of America.)

NEW YORK (P-O) — Along with status and self-esteem, sex is the major preoccupation of teen-agers, according to Rabbi Glustrom.

"The awareness of one's own biological changes and those of the oposite sex during adolescence," writes the rabbi, "marks unmistakably this new stage in life. The preoccupation with members of one's own sex in the earlier years can no longer serve the emotional needs of the teen-ager.

"The adolescent possesses the procreative powers of manhood and womanhood, together with the urges and frustrations of adults which accompany these new forces.

"Considerable teen-age talk centers around sex. It is usually discussed with one's own age group but often these days there is frank discussion with parents and teachers also. Our teen-agers do not mature physically earlier than they did in the past but their curiosity is aroused at an earlier age than ever before.

"The entertainment media — movies, television, magazines, paperback books—arouse sexual impulses not only in adults and teen-agers but even among the pre-teen-age group. Many anxious parents who are concerned about the time they should begin telling the children about sex, all too often are astonished to learn that the youngsters have already acquired far more information, some of it distorted, than they ever had at a much later period in their youth. Many of the stories about youngsters in the position of teaching their parents about sex are not completely without foundation.

"Parents should therefore have given up long ago the attempt to shelter their children from sex information. This delays the normal development of the child and it also is a sheer waste of energy. Parental authority can never succeed in stemming the torrent of sex information so easily available to children today. Utter innocence may have been exalted in other eras; today it is an impossible ideal..

"The parent can impress upon the child that there is no need to feel ashamed of the parts of his body. God created our organs for specific functions. The daily Siddur contains a specific prayer in which we thank God for the body's organs which are indispensable to life. We needn't feel shame or guilt about anything that is part of God's design.

"This does not mean that parents should encourage their children to succumb to their sex urges. Some fathers are unfortunately not reluctant to brag about the proven masculinity of their sons and sometmes they encourage them to engage in premarital relations, after being told 'how to take care of themselves.'

"This may well be a manifestation of the father's own secret desire for freedom and license subdued merely by the restrictions that society has imposed upon him. From a moral point of view there can be no justification for a parent to encourage pre-marital sex indulgence by his son. The father should always ask himself. How would I react if my daughter, rather than my son, were involved'?"

On the question of dating Rabbi Glustrom cites the dangers involved in "going steady" and asserts that "parents are within their rights in requesting their children to expand their social contacts rather than to concentrate on one particular boy or girl at an early age."

"In spite of the advantages felt by the child in going steady," the rabbi writes, "he can be made to understand the importance of availability to others who seek his friendship. We are inclined to close our minds precisely at that stage of life when we should be most curious.

"We should seek a variety of personalities during the adolescent years from which our concept of the ideal husband or wife will eventually emerge, for it is only through trial and error that our tastes become more defined. It must also be pointed out that this is the time for concentration on studies and for serious deliberation in career planning."

While stating that there is nothing "intrinsically immoral" about teen-agers dating non-Jews, Rabbi Glustrom warns that "many a young person who has insisted that he would never marry outside his faith, eventually became so emotionally involved (through inter-dating) that no argument seemed reasonable enough to prevent intermarriage.

"Indiscussing inter-dating the problems that occur through inter-marriage could be pointed out to the adolescent," writes Rabi Glustrom. "First, the difference in background often creates severe conflicts in married life. Even in families where either or both parties received a meager religious training, they retain some beliefs and behavior patterns which are an inextricable part of their personality structure.

"When two people are very much in love, they minimize these differences, insisting that the things they hold in common are much stronger than their diverse backgrounds but after marriage, when the first stage of romance gives way to the realistic problems of raising a family, they become conscious of religious experiences in childhood and are anxious to transmit them to their childrn.

"Is a Jew not as responsible for the future survival of his people as a citizen is for his country? Is a man who renounces his tradition not like the soldier who deserts his comrades when all available men are needed? In most cases of inter-marriage the Jewish partner bows to the preference of the non-Jew. In Washington, D.C., a study has revealed 11 percent of the Jewish families have inter-married. In 66 percent of these families the children were not being reared as Jews."

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'Politically' Broken Homes Cause of Crime in Israel

(Editor's Note: The following article is based on excerpts from the book "Ingathering" by Robert Gamzey, editor of the Intermountain Jewish News, Denver, Colo. The book is published by Golden Bell Press, 2400 Curtis St., Denver. $4.50.)

DENVER (P-O)—The action of the Moroccan government in cutting off emigration of Moroccan Jews to Israel a decade ago after the first wave some 100,000 strong had arrived in the new Jewish State, resulted in broken homes which in turn have produced delinquency and prostitution in Israel.

So declares Robert Gamzey in his book "Ingathering" which describes how the Moroccan action separated parents and children and thus left many children to face an uncertain existence and to grow up with distorted values.

Gamzey quotes Victoria Nissen, chief psychologist and director of social services for Israel's prison system, who explains how an immigrant girl, cut off from her family, might, after she grows up, find herself alone and friendless and "learn the hard way" the only means she has of making what she regarded as a satisfactory livelihood—by selling her body.

"Pretty soon," writes Gamzey, "she meets a procurer who exploits her. She finds she can sell her body and earn 200 pounds or $10 a day, before splitting her proceeds, as compared with 300 pounds or $150 that a government official takes home at the end of a month's work."

Young men who come from the "politically broken" homes sometimes turn to pandering and crimes of violence acording to Gamzey.

"We are a nation not different from any other nation in the world," the author quotes an Israeli official. "We have all kinds of elements that make up a nation—good, medium and bad. Our aim is to educate and influence our people from all parts of the world and from all kinds of cultures and backgrounds to become decent and respectable citizens of Israel."

Bar Mitzvah Congregation Often Presents Problems

DALLAS, Tex. (P-O)—A rabbi chides bar mitzva congregations where the bar mitzva boy's "performance" is regarded as the "main feature" with the regular synagogue service going unnoticed.

Rabbi Louis M. Levitsky, writing in the weekly bulletin of Congregation Shearith Israel, here, states that too often the bar mitzva congregation is made up of people who do not come to worship but to see the "show."

He cites one instance where a group of 18 boys and girls came to hear the boy "perform" and all stalked out together when he was through. He cites another incident when a father "sat on the pulpit" waving to his friends as they came in.

"This doesn't happen at every bar mitzva," writes Rabbi Levitsky. "But it happens at a large enough number of them to make me dread such a congregation, since these casual 'guests' are so unpredictable."

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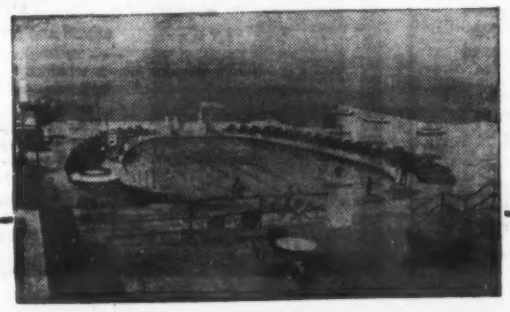

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1. ..AT FOODS THESE MORSELS BE

TRADITIONAL MAICHOLIM A DELIGHT AT BUFFET IN JEWISH MUSEUM

By SARAH LIEBER

I'd like to share with you a very pleasant experience I had a few weeks ago. Among other food writers I was invited to a party which was held at the beautiful Jewish Museum in New York. As you know, if you have ever visited this magnificent repository of traditional works of synagogue art, ritual objects and present day works, this is worth a trip in itself. But the party was wonderful besides. We were served in informal buffet style, a good many of the old favorite traditional maicholim. Some of these were brought up to date with modern convenience foods. And there were some new kosher products among the ones we tasted. We received some recipes, which I print below. Hope you like them.

Sarah

BOILED BEEF WITH HOT MUSTARD SAUCE

4 lbs. beef flanken, not too fatty
4 cups water
2 whole carrots
1 onion, cut in half
1 parsnip
1 cup oil
¾ cup flour
3 tsps. prepared mustard
1 tsp. sugar
dash of salt
2 tblsps. white horseradish

Combine in a saucepan meat, water, carrots, onion and parsnip and cook over medium heat for 2½ hours. Remove meat; reserve 3 cups of stock for sauce, and use remainder for soup. For sauce, heat oil, then add flour, stirring well. Add 3 cups of stock stirring constantly, until mixture thins and develops consistency of a sauce. Add mustard, sugar, salt and horseradish. Serve hot with boiled flanken. Serves 8.

CHOLENT EASY STYLE

3 lbs. beef brisket, middle cut
¼ lb. dried lima beans
3 carrots, sliced
dry red wine

Trim the fat from the meat and brown the meat in fat add lima beans and carrots and bake in 250 degrees oven to six hours basting occasionally with wine. Thin wine with water. Makes 8 servings.

TRADITIONAL CHOLENT

1 lb. large dried lima beans
½ lb medium barley
2 medium onions, sliced
2 quarts water
1lb. fat beef, diced
beef bones
1 ablsp. salt
dash of pepper
1 pkg. French's Chili-o

Wash lima beans well. Combine all ingredients in an oven-proof saucepan and bake, covered in a very slow over 250 degrees overnight or 14 to 15 hours. Serves 15.

PIROGEN

4 envelopes instant mashed potatoes (granules)
6 cups boiling water
1 tsp. salt
dash of pepper
2 onions, chopped
⅓ cup shortening
6 eggs
2 lbs. flour
2 cups cold water
1 tsp. salt

Combine instant potatoes with boiling water. Add salt and pepper and mix well. Allow to cool. Saute onions in shortening and add to potatoes with one beaten egg. Mix well. Combine flour, 4 eggs, cold water and salt and mix thoroughly. Roll out until very thin and cut dough into 2x2 inch squares. Place one teaspoonful of the potato mixture on each square. Moisten edges with remaining beaten egg and seal together into triangles. Add triangles to boiling, salted water, cover and cook slowly for 15 minutes. Remove Pirogen and serve with melted chicken fat poured over. Or saute lightly in chicken fat. Serves 16.

POTATO KNISHES

8 cups sifted flour
2 cups shortening
1 tblsp. sugar
1 tblsp. salt
2 cups cold water
6 cups boiling water
4 envelopes instant potato granules
1 tsp. salt
dash of pepper
2 onions, chopped
⅓ cup shortening
3 eggs

Combine flour, shortening, sugar, salt and cold water and mix thoroughly until firm. Refrigerate until chilled. Meanwhile, add instant potato granules to 6 cups boiling water with salt and pepper, mixing well. Allow to cool. Saute onions in ⅓ cup shortening and add to potato with one beaten egg, mixing well. Remove dough from refrigerator and roll out very thin into strips 10x3 inches. Place potato filling on dough. Moisten edges of dough with beaten egg, and roll by pulling up 10 inch length sides and overlapping them. Place strips on lightly greased baking pan; cut strips into one-inch slices. Brush tops with beaten egg and bake 25 minutes at 350 degrees. Makes about 20 nice sized servings.

A WORD TO THE WIVES

All the recipes above came from the R. T. French Company, who now have a number of kosher products. Among them are an excellent potato pancake mix, Instant Mashed Potato Granules, Chili-O, Barbacue Sauce and other delights. If your grocer doesn't carry them, write to the company in Rochester, N. Y. These products have the Ⓤ endorsement.

Great Things Prophesied For Miracle Babe in Israel

By MEIR BEN-DOV

EILAT (P-O)—"It's a miracle," said the proud father, David Attias, of Ashkelon, Israel.

"He's beautiful," said the radiant mother, Sarah.

"There are great portents," said the wise men of the family, "he will be a prophet."

The signs that attended on the birth of the baby son of David and Sarah Attias were indeed portentious. He was born just after midnight on Leil Shimurim, the "watch night" of the first day of Pesach, at the time when Jews the world over were saying "Next year in Jerusalem." A big white, round, full-moon shone down from almost directly overhead in the clear dark sky. Even more miraculous was the baby's appearance. One large white tooth was firmly imbedded in the center of his upper gums, and what was more, he was born a Jew—by a freak of nature his foreskin was circumcised from birth.

The wise men of the Moroccan community in Ashkelon prophesied a great future for the baby. "Under signs such as this are born sages and prophets," they said. Their womenfolk crowded into the tiny Attias home to see this miracle of creation.

Boy Shares Bar Mitzvah With Israel

PATERSON, N. J. (P-O) — The bar mitzva of Avraham Levi at Temple Emanuel here on April 16 was a very special occasion.

For Avraham was 13 years old — the same age as the State of Israel where he was born — in Jerusalem — on May 14, 1948, the day on which Chaim Weizmann and David Ben Gurion announced the creation of Medinat Israel.

Rabbi David H. Panitz, reporting the occasion in Temple Emanuel's weekly bulletin, says "There was a goodly congregation present for this moving and inspiring occasion."

Avraham is the son of Mr. and Mrs. David Levi of Paterson who migrated to Israel from Iraq shortly before he was born.

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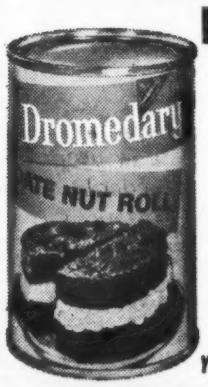

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American Judaism, Israeli Secularism Divisive Factors in Ranks of World Jewry

NEW YORK (P-O) — While the youth of Israel are raised to understand the word Jew in its ethnic sense, the American Jewish youth are being raised to understand the word in its religious sense and herein lies the cause for the widening of the gap between the two Jewish communities.

This analysis is made by Rabbi Balfour Brickner of Temple Sinai, Washington, D. C., in a symposium on "Reaching Temple Youth" in the journal of the Central Conference of American Rabbis.

Rabbi Brickner draws a distinction between the term "Judaism" and the term "Jewishness."

"Judaism," he writes, "is a theological word. It is a word-name; a concept that involves mainstreams and leitmotifs of thought, attitude, belief and creed. When we speak of Judaism we are really speaking of one's attitude toward God, concept of history, view of man, understanding of life, death, immortality, a notion of chosenness and the like.

"Jewishness on the other hand is a psycho-cultural term. It involves such indefinable, yet real, values as Jewish peoplehood, self-identification, commitment or lack of it, to a Jewish group, the value of so-called 'Jewish culture,' regard for a unique language, whether it be Yiddish or Hebrew and even concern for, if not love for, the so-called gastronomics of Jewish life. 'Jewishness' is a name for an attitude that we sometimes sum up with the word 'Yiddishkeit.'

"Israelis understand the word Jew in terms of Jewishness not Judaism. The reverse is true of the American Jew. Thus the American Jew is often shocked on first contact with the Israeli Jew.

"The accusation that Israeli youth tend toward chauvanism is not without justification. Many of them do feel that Israel is the center of a world Jewish community, the imaginary axis of which bisects Jerusalem and around which all world Jewish community interests and activities revolve.

"The growing danger of this narrow view has already been recognized by the Israel Ministry of Education which has taken steps to introduce courses on 'Jewish Consciousness' into the public school curriculum."

Rabbi Brickner believes that one way to bring Israeli and American Jewish youth closer together would be for Israeli youth to visit American Jewish homes. This, he said, would enable the Israelis to get a sorely needed understanding of the "totality of the Jewish people."

"Implementation of this project," he declared, "would not be difficult. Synagogues and temple sisterhoods, brotherhoods and schools, as well as the various lay Jewish organizations that work with our youth, could arrange to sponsor an Israeli youth for a two to four week visit to America. It would be preferable to have this done during the summer months when both youngsters and family are on vacation.

"The future of Israel and the diaspora, the amalgamation of these two powerful forces are now our responsibility. The world shrinks daily and opportunities for closer contact and exchange become more feasible with each passing day. 'Judaistic myopia' is as dangerous on this side of the ocean as 'Israeli secularism' is at the eastern end of the Mediterranean. Let us build a meaningful bridge between these two poles for the improvement of the Jew and the glory of both Judaism and Jewishness."

Your Name

By N. PEARLROTH

Want to know what your name means? Address your questions to Mr. Pearlroth, National Jewish POST and OPINION, 84 Fifth Ave., New York, N. Y.

DEAR MR. PEARLROTH: Some of my relatives spell my name WEKER with a "C" which conforms to the pronunciation WECKER. All the old-timers pronounce it as though it began with a "V," as VECKER. My father came from Austria and as far as I know the name was not doctored or changed after arrival in America. Some people have suggested a connection with a VEKKER or awakener, one who arouses, possibly something like a town-crier—MEYER WEKER, Winthrop, Mass.

Pearlroth

WECKER is most likely "a baker of white rolls," which in German are known as Wecken. This may have been your ancestor's occupation when he assumed a permanent family name in 1789. It is also possible that the original spelling was Wacker, meaning "honest." The substitution of an "e" for an "a," may be due to the fact that Wecker was more intelligible, to the family.

DEAR MR. PEARLROTH: I am most interested in learning the meaning of my husband's family name POIZNER. My father-in-law came to Canada from Russia a good many years ago but no one seems to know exactly which part of Russia he came from. —MAICA N. POIZNER, Toronto, Canada.

POIZNER is a family name of geographical origin, being derived from the city of Poznan, in Western Poland. The city is known as Posen in German and most of the Jewish family names derived from it are spelled Posner. However, its Hebrew name is Poizna and your name was probably arrived at via this route. The Jews of Posen province were transported across the border into Poland proper when the Prussia king, Frederick II, annexed the province to Prussia. Your ancestor was probably among the group. The Prussian king was an unprincipled scoundrel. It is ironical that history has dubbed him Frederick the Great.

New Problem Is Posed By Man in Space

JERUSALEM (P-O) — Now that a man has been orbited in space, some of the disciples of the late Rabbi Kook, chief rabbi of Israel, are wondering if they sohuld start preparing to rebuild the Temple.

Israel's largest afternoon daily "Maariv" recalls the testimony of the late chief rabbi before a Royal British Investigation Commisssion which inquired about the Wailing Wall in the late twenties.

A member of the committee—a known anti-Semite — asked Rabbi Kook if it is true that the Jews believe God will rebuild His Temple on the site of the Temple that was destroyed.

"Maariv" quotes Rabbi Kook: "I believe that when the day comes, the Lord will build His Temple on Har Ha'Bayit, just as I believe that man in the future will be able to fly among the planets. Although I believe man will reach the stars I wouldn't say that you should start already to sell tickets for planetary flights. Therefore, gentlemen, let the future take care of the future."

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Vance Packard Takes Hard Way To Learn Why, What Women Buy

By HELEN COHEN

Vance Packard tells us in "The Hidden Persuaders" how women are motivated in choosing their clothes. He describes a test made by Color Research Institute on the "second floor of a fashionable Chicago store" with the main attraction a new Dior style from Paris.

Helen

The color choice seemed to boil down to three:

a. Her natural preference, the color she "just loved," usually turquoise.

b. The color that did something for her, especially for her complexion.

c. The latest style, the "big prestige color of the moment."

And the women chose in this proportion: only 20 per cent stuck by their natural preference, 40 percent chose the prestige color, and 40 percent the one that they felt enhanced their appearance.

Aw heck, Mr. Packard, we didn't need any expert to do any researching. Any fool, female, that is, could have told you the same thing.

Why is my closet strong on black and navy when my favorite colors are anything but black and navy? When I really prefer powder blue or sunny yellow or flame or white? I'll tell you why Because black and navy not only are smart, but they are almost a necessity when you're slightly short and dumpy, so you won't look any shorter or dumpier. And besides they are more practical (an attribute the women buying a Dior evening gown wouldn't be likely to consider).

And if I were of an ideal weight, do you think I'd confine myself to the colors I prefer? Not when such neutral shades as beige and gray are considered smarter. Those are the racks you'd find me looking through

Silly man, anyone could have told him that what we women like has no connection with what we buy.

Packard discusses the importance of the wife's role in the picture of the rising executive Management was taking a careful look at the distaff side of the family before promoting any husbands. Just how far that managerial interest could go was described by a study of 8,300 executives who felt that the mid-century wife of an executive "must not demand too much of her husband's time or interest. Because of his single-minded concentration on his job, even his sexual activity is relegated to a secondary place."

Hey, wait a minute now. I'm sure wives understand that their menfolk are busy and can't be expected to spare too much time for them. But I better warn you guys that if the company thinks it can walk into the bedroom and start handing out regulations, they're going to find themselves in real trouble.

Can you see any wife putting up with that kind of nonsense?

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Poses Halachic Problems Sure to Stump Solomon

JERUSALEM (P-O)—A book written by the former Rabbi of Warsaw now living in Israel deals with the Halachic aspect of problems that would have stumped Solomon.

He tells of a situation that arose when a group of Jews were hiding in a bunker in the Galician town of Zbarj in 1942 and Nazi SS troops began searching the house in which the bunker was located.

The hidden Jews froze into silence. Sudenly a child started crying. All feared the Nazis would hear the cries and discover the hiding place.

Rabbi Arye Leib Babad, in whose house the bunker was located, ,was asked if it would be permissible to silence the child, even if this meant strangling him. The rabbi forbade this and he and the others hiding with him were discovered and executed.

Rabbi Shimon Efrati,, author of the book, writes that in other similar cases, children were killed. He said that when he returned in 1947 from exile in Siberia and was appointed Rabbi of Warsaw, a Jew from Plonsk confessed that he had committed a crime by strangling a child in order to keep Nazis away from a place where a number of Jews were hidden.

The man wanted to know if, under the circumstances, his act was justified. Rabi Effrati stated that, in his opinion, the Halacha ruled that where a Jew took the life of a child in order to save the lives of others, his conscience was clean.

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FACADE OF INTELLECTUALS

Same Old Package, Program With a Brand New Label

By M. Z. FRANK

No doubt, the founding of the new Liberal Party is good for Israel. The doubt in my mind is how good are the founders for the party. Somehow, as I read the accounts of the large meeting in the Mann Auditorium in Tel Aviv, at which the new party was launched, I am reminded of a similar meeting in New York in July, 1957, when the American Jewish League for Israel was launched. I see the same wirepullers — Nahum Goldmann and Moshe Kol — with the more or less tacit encouragement of Ben Gurion, Sharett and others in Mapai, attracting fine intellectuals to be used as a facade.

The speech of Professor Jacob Talmon in Tel Aviv about the twentieth century liberalism reminds me of the speech by Arthur Lelyveld in New York about post-State Zionism. I don't think Goldmann and Kol are more interested in a real New Look in Israel than they were in America. The sixty-four thousand dollar question is: Will the intellectuals and professionals in Israel allow themselves to be used as mere window-dressing in the same way as men like Lelyveld, Grayzel, Simon Greenberg and Emanuel Gamoran were in America?

Already friend and foe in Israel are wistfully commenting on the lack of leadership, lack of militant vigor and lack of concrete program revealed by the new party. Again I am reminded of the American Jewish League for Israel which, though officially still alive, has been resting very much in deep peace for at least three years.

The new Liberal Party lacks leadership, because the only man who could supply it, Nahum Goldmann, hestates about writing finis to his life-long career of floating from fleshpot to fleshpot in the Diaspora and settling in Israel. Goldmann enjoys greater prestige in Israel (as the leader of the Diaspora . . .) than he does in America. Besides, he possesses some real qualities which are very unusual in Israeli leadership, especially among the General Zionists and the Progressives: personality, resilience, elasticity and parliamentary skill. Until the Israeli public becomes disenchanted with him, he can still play a leading role. But it looks as if he was muffing the last chance he has of rising above petty considerations, of showing wisdom rather than cleverness.

The party lacks vigor because its leaders, instead of at least pretending that they offer it as an alternative to Mapai, postpone that day until Kingdom Come and are in the meantime looking forward to the day when their party will become the junior partner to Mapai in the next coalition. That may be all right for Ben Gurion, to enable him to put through his electoral reform — and for the country as well — but is that a political party?

And then, it really has no program. From reading Goldmann's address and the addresses of other luminaries at the meeting in Tel Aviv, I get the impression that they are more interested in the quixotic plan of strengthening the World Zionist Organization as a counterbalance to the Government of Israel than in creating real grass-roots political strength in Israel. And Goldmann has sounded his favorite theme of appeasement with the Arabs and with Russia, for which he can get backing only from Mapam.

It is the same old Zionist mess dressed up in a new Israeli party.

Of course, the meeting of the Actions Committee was a bigger mess — it did not even have a decent facade. But meantime, there is an amusing development: While Goldmann has been gingerly moving from Zionist leadership to Israeli leadership, Sharett has been moving just as gingerly in the opposite direction. Will Goldmann ever complete the journey and become an Israeli citizen, leading an Israeli party? Will Sharett ever become the president of the World Zionist Organization?

We may not see great deeds, but we shall probably witness some more such moves in the game of musical chairs.

Meantime, B. G. has something to chuckle about — and he does.

Fulfillments Overshadow 'Frustrations' of Rabbinate

SOUTH ORANGE, N. J. (P-O) —Rabbi Louis M. Levitsky of Oheb Shalom Congregation here differs sharply with a fellow-rabbi who says that his years in the Rabbinate "have been years of frustration and disappointment."

The "disappointments and frustrations," Rabbi Levitsky feels, are far overshadowed by the accomplishments open to members of the Rabbinate who have "enormous influence" over "the lives and destinies of our people."

"I have been told many times," Rabbi Levitsky says, "that a sermon I preached changed the entire course of a person's life or a conversation in my office or at a hospital brought about a radical turn in a person's life.

"When I received a letter during the war from a boy in France who wrote me before he was about to go into battle that he remembered what I had told him when he was Bar Mitzva and that this gave him the courage he badly needed, I shuddered at the full meaning of my calling.

"It is given to very few to utter words laden with such large implications for other human beings. It gives one at once a great sense of humility and of meaning.

"I never allow what I might consider sometimes, in my impatience, the limited vision of some of the people I work with, to obscure my long range purpose and plan. If I am on the right road, they will soon join me.

"Nor do I permit myself to be overly disturbed by the disapproval of one or some of the people in or out of my congregation, of some of the things I do or fail to do, or the words I say or fail to say. I do not speak for approval nor work for appreciation. I speak for instruction in the best light that God gives me and I work for God's sake. I feel that my duty is to my God, and my conscience and I hope that I labor with integrity."

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I Think As I Please

Surplus Egg Production Poses Israel Problem

By CARL ALPERT

HAIFA--Which is more important, the chicken or the egg? This is one of the vital problems which is at present agitating an important sector of Israel's economy—and it no joke.

Alpert

There was a time when eggs were scarce in Israel. Not so many years ago each resident was rationed to two eggs a week, and parents often went without, so that the children could have more. The government and the Jewish Agency encouraged poultry raising, especially for new immigrants, who found it a relatively easy agricultural pursuit. New villages took to it readily, and many of the old-line farmers as well added a poultry run to diversify their crops. Kibbutzim increased their chicken population.

Since 75% of the cost of producing an egg is the cost of the chicken feed it was a boon to the local industry when the U. S. Government made suitable grain available from its agricultural surplus. Further, the grain could be paid for in Israel pounds, rather than in dollars, and over a period of thirty years. Under these circumstances poultry raising flourished in Israel. There was a steady rise in egg production, as the prolific chickens did their share.

NOT ONLY was the local market supplied with as many eggs as were required, but there were enough left over for profitable export. Israel's eggs entered the European market, and were soon competing with the produce of Holland and Denmark, traditional dairy countries. Indeed, these countries soon complained to the United States that thanks to the cheap feed from American surplus, Israel was providing tough competition and undermining the poultry industry in these two lands. In the face of such complaints from friends and alies, the U.S. government informed Israel that continued supply of the cheap feed was contingent upon Israel's limiting its overseas export of eggs to 300,000,000 a year. Israel had no choice but to agree.

But what happened? The expansion of the poultry industry continued apace, with government encouragement and help. No one remembered to inform the chickens about the export limit, and the fowl went about their duties with true Zionist zeal. The domestic market consumed all the eggs that it could; the 300,000,000 export ceiling was reached—and still the eggs continued to pile up. The surplus reached sizeable proportions. At one stage the indignant farmers threatened to pave the entire street block in front of the Knesseth building with the largest omelet the world has ever seen, as one way of calling attention to their plight.

THE GOVERNMENT'S answer was a decision to cut back production. Farmers for whom eggs and poultry are but a sideline would be asked to discontinue the line. Others would be rationed to only a percentage of their previous production. The government has the easy means of enforcing such decision by making the cheap imported feed available only in accordance with the production formula. Obviously, the cheap feed is an indirect form of government subsidy, without which no producer could continue economically.

Today the controversy still rages furiously. There are those who maintain that Israel should stop buying the American surplus grain, and thus free itself of any export quota. We should buy feed at world market prices, continue to raise our production, and reap the benefit of exports unlimited.

Critics of this plan point out that if we pay full price, in dollars, for the grain, ,we may not be able to sell our eggs competitively abroad, and would be worse off than before.

CUT-BACK OF production, by slaughtering a third or a half of the laying hens, would mean bankruptcy for thousands of small farmers, whose whole existence has been built on this crop. One suggestion is that only new imigrants be encouraged to continue in this line.

Now a new proposal has been voiced. Change the emphasis in export from eggs to frozen poultry. We can never really compete with Danish or Dutch eggs on an economic basis. Since freshness is a key factor, ,we are at an irremediable disadvantage because of distance. Not so with frozen poultry, where freshness is not a factor. The bigger our export, the more we earn in dollars—and the more we shall be able to afford to buy feed at world market rates. This would free us from the American bounty, and its accompanying restrictions. It would set the industry on a rational basis.

The great debate still goes on. I repeat, in this country it is no joke: Which comes first, the chicken or the egg?

Reader Collects $220 for X-ray Fund

The fine spirit of Mrs. Harry Miller of Newton, Mass., revived the slumbering drive to raise $6,500 for X-ray equipment for the Eilat Hospital as she collected $220.00 from friends. Two of these gifts, from Mr. and Mrs. Paul Manos and Mr. and Mrs. Louis Risman were for $50.00 each.

The drive has now taken a new lease on life and has topped the $2,000 mark. The amount is approximately one third of the goal, with the balance needed just under $4,500.

Another fine demonstration of generosity came from the Wiertonn (West Virginia) Ministerial Association. Through the Rev. James H. Moore, its secretary-treasurer, $25.00 was contributed in honor of Rabbi Nandor Martonn, president of the association.

The first contribution from Indianapolis came from Maurice B. Lippman, one of the community's most public-spirited citizens.

THE ANTIQUATED equipmet in the hospital now goes back two decades in medical history, and is so insufficient that even deep bone breaks cannot be X-rayed.

ELIAT IS the new city which is Israel's hope for the future and proper medical treatment in a community which Israel's leaders feel should play a big role for Israel through trade with the Far East, is imperative. Also it is only a few short miles from the Timna copper mines of King Solomon fame, where rugged underground mining causes many respiratory illnesses which require the most exact kind of X-ray work.

The $6,500 will purchase the new machinery, plus construct a lead-lined X-ray room at the government hospital.

All gifts are tax-exempt. Remittances should be made out to the Eilat X-ray Fund, and sent to The National Jewish Post and Opinion, P. O. Box 1633, Indianapolis 6, Ind. All gifts will be acknowledged in the paper.

PREVIOUS TOTAL		$1667.50
Mrs. Harry Miller, Newton, Mass., collected		220.00
Mr. and Mrs. Paul Monos	$50.00	
Mr. and Mrs. Louis Risman, (In memory of their parents, Jacob and Ida Perlmutter and Henry and Jennie Risman)	50.00	
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Total	$220.00	
Mr. Maurice B. Lippman, Indianapolis, Ind.		25.00
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Mrs. Ida Sandock, South Bend, Ind.		5.00
Temple David Religious School, Monroeville, Pa.		5.00
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TOTAL TO DATE		$2011.50

MINISTERIAL ASSOCIATION HONORS RABBI WITH GIFT

• Editor Jewish POST and OPINION

Enclosed please find check for Twenty-five dollars ($25.00), a contribution from the Weirton Ministerial Association to the Eilat X-ray Fund. Last year we sent your magazine $70 for the religious articles campaign in honor of our president, the Rabbi Nandor Marton. This year we sent $50 to the Day-Jewish Journal for the Children's Refugee's Campaign. Now that the rabbi has called our attention to the Eilat X-ray Fund Drive you are conducting, we have decided to send you $25 for this wonderful cause.

Wishing you success in your very worthwhile endeavors.

Rev. JAMES H. MOORE.
Sec.-Treas.

Weirton, W. Va.

•

• Editor Jewish POST and OPINION

Enclosed you will find $5 which the children of our Religious School are sending towards the purchase of the X-Ray machine for Eilat. This money is from our Keren Ami collection.

We hope that soon enough money will be available to make this worthwhile contribution to the medical services for Eilat.

Temple David Religious School
Monroeville, Pa.

•

• Editor Jewish POST and OPINION

I can think of no better way to honor the loving memory, olav ve sholom, of father Bzalel Kaninsky who recently passed away in Israel at the age of 108, after 44 years of residence there . . . I wish you God speed in raising the required amount quickly.

Mrs. BARNEY. SANDOCK
South Bend, Ind.

•

• Editor Jewish POST and OPINION

I am happy to write you that I have received the following from good friends and kind relatives ($220.00).

Hope to be able to help until you get the required amount.

Mrs. HARRY MILLER
Newton, Mass.

IMMIGRANTS SPURT

JERUSALEM (WNS) — Some 3,300 immigrants arrived in Israel in the month of April as compared with 1,300 in April of 1960.

Many Critics of Ben Gurion Miss Point of His Remarks

By CHARLES ROTH

Everybody and his brother in the American Jewish community is after Ben Gurion for his remarks about Jews outside Israel and their relationship to Israel.

Roth

Those who argue that it isn't true that all Jews must go to Israel, are simply attacking a straw man they build themseves perha-ps because they are afraid to tangle with the real views of BG. Namely that "Jews can't live a FULL Jewish life outside of Israel."!

To these critics, BG smilingly replies that all Jews living owe allegiance only to the countries that they live in and furthermore he is deeply concerned with their security and welfare in these countries. The smile, of course, indicates that he understands their very consternation to be proof that they aren't very secure about the future of Jewry outside Israel if they have to construe his views to mean that Jews shouldn't live outside Israel.

The smile may also indicate BG's astonishment that some would render into his hands the choice to decide whether the Jews living outside of Israel shall be secure or not.

But there are those who do tackle the real issue of BG's position but take the position that BG has some nerve doubting the fullness of Jewish life that can be led outside Israel.

Why criticize BG for saying the very same thing that many discerning Jewish leaders say themselves? That the so-called 'Jewish revival" is not very Jewish at all. That the formulation of golden ghettos in suburbia is hardly a development of Jewish life. There are many Jewish leaders who see much Jewishness in these developments but on the other hand there are many who don't.

Both views can well be considered valid points of view. Why then the outrage when BG chooses to take the pessimistic side?

Furthermore, do we hear cries of "foul" from the Israelis when we criticize them for what they could rightly consider their own internal affair? Things like Israeli treatment of the Arab minority, their lack of separation of church and state and non-recognition of other than the Orthodox wing of Judaism, their accepting reparations from Germany and selling small arms to the Germans, and more.

Israel may not agree with the points often raised but they don't yell foul for the mere raising of the issue. They don't because they feel that world Jewry having helped build Israel is entitled to criticize and though they may not agree they welcome the interest. .

Our inability to accept the criticism of Ben Gurion is a clear indication that we are not secure about the future of Jewry in this country and that inability points up the lack of control we have over Jewish development here.

When we would stop trying to live and perpetuate ourselves as Jews and begin to try to live as human beings under the influence of Judaism we may find out more about what it means to live as a Jew.

Jewish Anti-Red League Reactivated by Sokolsky

NEW YORK (P-O) — The American Jewish League Against Communism is being reactivated by a committee headed by George E. Sokolsky, TV network commentator and one of the founders of the original group.

In a memorandum soliciting members, Sokolsky sets up the platform of the organization, which seeks to organize "Americans of the Jewish faith and heritage to expose, combat and eliminate the Communist menace."

Other objectives of the group include: to 'unfold the horrible and suppressed truths about the Soviet persecution of the Jewish religion, of Hebrew education and culture in Russia and her satellite countries"; to bring into full limelight the facts about the economic destitution visited upon all countries under Communist dictatorship and to inform the world of the fate of many thousands of Zionists and Jewish religious leaders who are still languishing in the prisons and slave labor camps of the Soviet Union.

The League will "print, publish and disseminnate literature, hold public forums and discussions and use every available means of informing the American public about the menace of Communism to our national security, freedom, democratic institutions and to civilization everywhere."

Beside Sokolsky, the members of the reactivating committee are: Roy M. Cohn, Morris Ryskind, Benjamin Gitlow, Mrs. Alfred Kohlberg and Marvin Liebman. The later, acting secretary of the group, is a public relations consultant, who also serves as secretary of the Committee of One Million Against the Admission of Communist China to the United Nations.

A spokesman for the reactivated League indicated that it would concentrate on publicizing and dramatizing the present dangers of Communism rather than "pointing the finger" at members of the Jewish community who were "accused of Communist affiliation" by the original League.

That group, led by Rabbi Benjamin Schultz, now leader of a small southern congregation, was under fire from all major Jewish organizations for "ruthlessly besmirching"the prestige and honor of such Jewish leaders as Stephen Wise and Judah Magness.

Warns Solon to Recant Birch Attack

NEW YORK (P-O) — George Deatherage, West Virginia house painter, once indicted as a conspirator to undermine the loyalty of American troops, warned Representative Henry Reuss Wisconsin Democrat, this week to recant his attack on the John Birch Society.

The warning, according to Drew Pearson, nationally syndicated columnist, came after Congressman Reuss made a speech in the House, asserting that Robert Welch, head of the Birch Society, preached the same doctrine as Hitler.

Deatherage, according to Pearson, organized a "Fascist, race baiting" organization known as the Knights of the White Camelia in 1943.

This week, Deatherage told Reuss "We have noted your activities attacking the ultra-conservative and anti-Communist John Birch Society. Inasmuch as it appears you are anti-anti-Communist the natural conclusion is that you are pro-Communist. We would appreciate a statement of your position if you care to make it. Otherwise, the above classification will stand."

The Jewish War Veterans this week adopted a resolution denouncing the Birch Society as doing the work of those "who wish to destroy the American way of life." The JWV committed itself to a campaign to "expose the false doctrines and subversion tactics of the society.

Trial of Eichmann Called Zionist Plot

PHILADEPHIA (WNS) — A resolution charging that the Zionist movement was exploiting the Eichmann trial to promote Jewish nationalism was adopted here at the concluding session of the American Council for Judaism. The trial, said the anti-Zionists, is being used by Zionists and Israeli officials to "foster the concept of a 'Jewish' nationality."

Germany Won't Try 2 Top Nazis

NEW YORK (P-O)—Two of the top 14 German officers who participated in the infamous Wannsee Conference of 1942 which dealt with plans for the total annihilation of European Jewry were turned over to Germany by the Nuremburg courts but have never been brought to trial.

So declared Dr. Nehemiah Robinson, director of Jewish Affairs for the World Jewish Congress, who notes that Adolf Eichmann is only the second of the 14 leading Nazis who figured in the Wannsee Conference to be brought to trial.

Five others died or were killed without facing a tribunal. Six more disappeared. The two turned over to Germany but never tried were George Liebbrandt and Ehrhard Klopfer.

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PRINCIPAL-TEACHER — Elementary and high school departments, day school experience, excellent Jewish background. M.A. highest references, wishes to change his present position as of September, 1961. Preference, Greater New York area. Write Dept. 4236, P.O. Box 1633, Indianapolis 6, Indiana.

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HEBREW TEACHER WANTED—Orthodox Congregation — 3 hours from New York City, desires full-time Hebrew teacher (20 hours per week). If candidate has cantorial skills, a higher salary could be considered. Write to Dept. 4241, P. O. Box 1633, Indianapolis 6, Ind.

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Synagogue Should Give Board Member Thorough Briefing On His Duties

By MYRON SCHOEN

Every year several thousand men and women accept the honor and responsibility of service as synagogue board members or trustees for the first time. For some, the months and years ahead will prove to be an ennobling and stimulating period with ever-enlarging vistas of service to their congregation and to Judaism. For others unfortunately it turns out to be a weary round of meetings lacking much, if any, relationship to their understanding of the institution and the purpose of its existence.

Schoen

While the individual board member bears much of the responsibility for the success or failure of his own personal role in the afairs of his synagogues the institution too has an obligation. This obligation is made quite clear in a publication of the United Synagogue of America (Conservative) on leadership. In a section devoted to leadership institutes, Lionel Semiatin, executive director of Temple Israel Center, White Plains, N.Y., writes: "Every new member of the Board should be invited to an orientation session or sessions at which the following subjects are covered in lecture-discussion form:

1. Religious and educational philosophy and objectives of the congregation.
2. Relation of the synagogue to the Conservative movement.
3. Review of the congregational constitution.
4. Summary of the history of the synagogue.
5. Review of work of important committees and activities.
6. Study of admininstrative organization of the congregation.
7. Outline of important problems facing the Board during the coming year.
8. What is expected of Board members.
9. Assignments of Board members to commitees.

IT IS HEARTENING to note that there are some congregations that are attempting just such orientation programs. However, it would be silly to deny that this would be a tall order for many congregations, particularly those whose size and budget makes it impossible to have more than one or two on their professional staff. Those congregations that have experienced lay leaders with the time and talent to undertake such a program are truly blessed.

What is the alternative? As a minimum, every congregation should prepare a manual for its board members, old as well as new. Congregations large and small have issued such manuals and some are truely effective while others contain merely a host of names and addresses. An excellent example was recently compiled and edited by Milton Sicherman, executive secretary of Temple Emanu-El, San Jose, Calif. (Reform). The following statement apears on its title page:

"Board activity is one of the many ways by which human beings spend their life energies. It is more than a mere outlet—it is a generator as well. Vitality in Boards comes from the planning which helps to channel men's efforts; from the sense of accomplishment which rewards well-directed power; and from meaningful activity where hitherto untapped reserves of strength are released by the challenge of a larger than personal goal."

IN A WELL bound, loose-leaf folder, ,this board manual is divided into six clearly defined sections. The first is "Guiding Principles for a Temple Board Member" and among the eleven listed is the following:

"Mere attendance at meetings is not sufficient; that to faithfully fulfill the responsibilities and obligations as a board member, one must not only have a genuine interest in the temple and a desire to contribute in every way possible to its growth and development, but in addition his trusteeship must embrace the totality of Jewish life in terms of temple identification and attendance, ,concern about raising the level of adult education, maintaining high standards in the religious school and a sympathetic awareness of the needs of our youth."

Bank Must Hire Negro Cohen

RIVER ROUGE, Mich. (P-O)—A Negro named Loy A. Cohen was turned down for a job in a bank here on racial grounds, a fact which became apparent when others with less training were hired after his application was rejected. The lucky ones were white.

Cohen wondered whether he was turned down because he was a Negro or because of his Jewish name. He went to the Michigan Fair Employment Practices Commission and stated his case.

The Rouge River Savings Bank was the defendant. Cohen is a graduate of Eastern Michigan University School of Business Administration, a U.S. Army veteran and a long-time resident of River Rouge.

Following a lengthy investigation, the FEPC ordered the bank to hire Cohen and in future to "cease and desist from past and present unfair employment practices."

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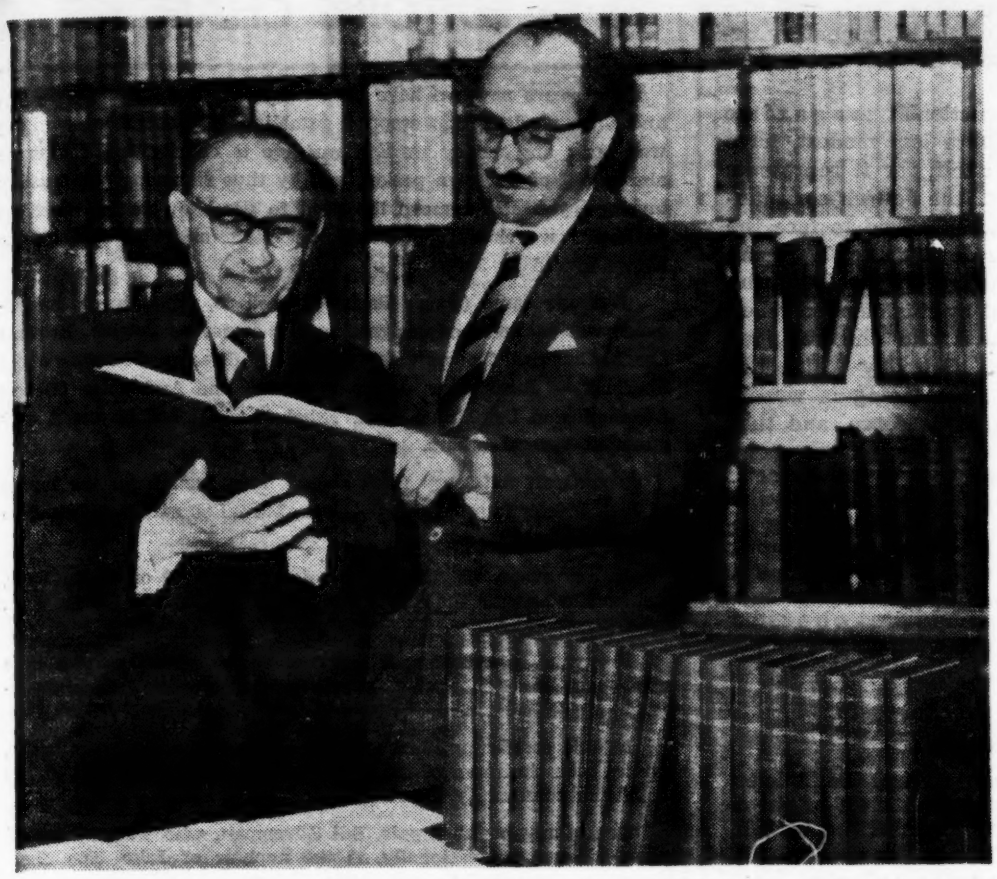

A new edition of the Soncina Talmud in English has been published. It comprises 18 columes compared to the 35 volumes comprising an earlier Soncino Talmud published in 1932. New methods and techniques of typography made the more compact edition possible. The first four volumes of the new Talmud will be available in mid-May. The 1932 edition revolutionized research and study of the Talmud in both Jewish and non-Jewish circles and quickly found its way to all corners of the world. Pictured above, left, is Rabbi Dr. Isidore Epstein, principal of Jews' College, London and general editor of Soncino Press, Ltd. Checking the first volumes of the new edition with Rabbi Epstein is S. M. Bloch, managing director of the 438-year-old Soncino publishing house. Soncino Press, Ltd. has bridged continents and centuries. It began n Northern Italy in the town from which the Soncino family took its name. In 1478 Israel Soncino, rabbi, doctor and banker, produced his first Hebrew book and went on to publish a Bible, a Mahzor (ritual for the year) and several tractates of the Talmud. Israel and his son, Moses, who worked with him, died in quick succession in 1489 and 1490. Another son, Joshua, continued the work. Religious persecution compelled removal of the firm to Salonika and then to Constantinople. It was established in England in 1929 by the late Jacob Davidson. Readers interested in obtaining additional information on the new edition of the Soncino Talmud may do so by circling Number 285 on Coupon A found elsewhere on this page.

VANDALS SMEAR TEMPLE WITH SWASTIKAS

NEW YORK (P-O)—A temple in Portland, Oregon, and the home of a county Republican leader's law partner in a community near New York City, were smeared with swastikas during the week by vandals who daubed on the walls of the lawyer's home "Hey, Jew."

The lawyer is Eugin Blumberg of 186 Riverside Ave., Amityville, Suffolk County, L. I. He is a partner of Suffolk County Republican leader Arthur M. Cramarthy. Blumberg is a police justice of Amityville and president of the local commerce center.

The police believe the vandalism to be the act of juveniles.

The walls and doors of Temple Beth Israel in the Oregon city were daubed with black swastikas. Rabbi Emanuel Rose of the Temple accused members of the John Birch Society which is declared to be very active in Oregon. Gov. Mark Hatfield of Oregon denounced the vandalism as the work of hooligans.

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The Zion Talis Manufacturing Company announces the availability of the 1961-62 pocket calendar for the Hebrew Year of 5722. The handy booklet on coated paper contains a host of information, prayers and blessings. These include a list of Jewish holidays with the corresponding secular dates on which they fall, covering the years 1961 to 1965; prayers to be recited when traveling; blessings on the Torah; Grace after meals, prayers for the dead, including Kadish with transliteration, Yizkor service and El Molei Rachamin. The booklet is available free to Congregations wishing to distribute copies to their members. Requests must be submitted on the stationery of the Congregation to the Zion Talis Manufacturing Company, 48 Eldridge Street, New York 2, New York.

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Our Young Intellectuals

We commend the rabbis of the Conservative Movement for rejecting (P-O, May 5) a motion to censure "Commentary" magazine for its recent series of articles by 31 young Jewish intellectuals.

Commentary like all publications, from The New York Times to The Jewish Post and Opinion, makes mistakes. These are inevitable, and from these mistakes we learn and grow.

The Reconstructionist Magazine takes a saner view of the series in which these young Jewish intellectuals bared their indifference to their religion. This may serve a real purpose, says The Reconstructionist Magazine editorially, in that it will alert the Jewish community to its failure to reach the intellectual in its midst.

Where the Reconstructionist errs is in assigning disrespect of Judaism and the Jewish community and Israel only to the talented Jews "on the campus and in other opinion-molding positions." Since almost all young Jews now get a college education—in smaller communities the percentage departs little from 100—the true significance of the Commentary articles is that they reveal the views of most young Jews.

The Reconstructionist magazine could also, if it were less modest, have taken a bow for itself, for it represents the one segment of the Jewish community which hasn't been afraid to face the facts of American Jewish life. With the guidance of Mordecai Kaplan, and the courage given to it by this beloved rebel, Reconstructionism is the one religious grouping in the U. S. today which has said clearly that something is wrong, that palliatives will not serve, and that an answer must be found. Others grope hopefully, while Reconstructionism acts. If Reconstructionism hasn't found the answer, that may be because there is no answer today. But Reconstructionism will come to this answer first and will find a ready reception by the American Jew when the American Jew reaches the place where he needs a religion again.

Negroes In Our Country Clubs

The news report recounting that the American Jewish Committee had heard a call on the Jewish community to open the doors of its country clubs to Negro membership appeared only in The Post and Opinion.

This was because this paper's Charles Roth was the only reporter from all the more than 50 U. S. Jewish newspapers to cover the convention.

A contributing factor was that Secretary of Labor Arthur Goldberg's speech was not available to the press department of the American Jewish Committee before it was delivered. Consequently, no mention of this important advice from a leading Jew appeared in the Anglo-Jewish press of the U. S. Even the Jewish Telegraphic Agency report noted only that Goldberg had urged that private clubs, with no mention of the word Jewish, be opened to Negro membership.

Since reports from the press department of the AJ Committee failed to mention, as noted above, this important aspect of Goldberg's speech, we would suggest that the Committee send out a new release, late as it is, featuring the cogent remarks of the Secretary of Labor on Negroes as members of Jewish country clubs.

This then brings us to a consideration of Mr. Goldberg's appeal. The fact that newly elected president of the Committee, Frederick F. Greenman, echoed Goldberg's plea, is important, since that now gives the press department of the Committee the green light on sending out the release.

Will the Jewish country clubs respond to Mr. Goldberg's pleas?

The answer, in our opinion, is "no."

If Mr. Goldberg discussed more fully what would take place when Negroes were admitted to membership in Jewish country clubs, Mr Roth failed to report it. The chances are that Mr. Goldberg merely pointed out the morality of the situation—Jews as the victims of prejudice displaying prejudice to another minority.

To the Jews who control the policies of our country clubs, and most of them by now are integral parts of the Jewish community as a whole, the question of the effect of such a move is crucial. Will it destroy the country clubs? Will the membership desert when Negroes are admitted? And the important question—how many Negroes? If only a token, then this does not qualify for what Mr. Goldberg wants to achieve — equality. This is only a Negro quota, something abhorrent to Jews through sad experiences.

In other words, the question is a complex one.

The position taken by this paper has been to point out the need for an educational process by which the Jewish communoty — through just such calls on its high principles as that enunciated by Mr. Goldberg—can be led to understand that unless it does the correct thing then it has forsaken its Jewish tradition even in the ethical realm.

The real fear of the Jewish community—and Jewish country clubs—is of intermarriage. Jews would welcome their opposite numbers in the Negro community much sooner if it were not for this fear.

The fear will exist as long as Jews pay only lip service to their religion. Once Judaism becomes important to the Jew, then the non-Jewish Negro holds no more fear for the Jew from an intermarriage standpoint, than does the white non-Jew. And white non-Jews are members of many Jewish country clubs.

We'd like to hear from Arthur Goldberg on the points raised in this editorial.

Meanwhile, we persist in repeating that the Jewish community needs to be educated to accept the Negro as a human being. As the non-Jews in their society accept the Negro, the Jew will do likewise. Here and there we hope that Jewish country clubs prove us wrong, and begin to admit Negroes. The fears will vanish as the Negroes prove themselves fine companions and good sports.

Blatant Hypocrisy

The position of the American Jewish Committee on the possibility of an effective overall U. S. Jewish organization is one of blatant hypocrisy.

As an answer to the pressure from the more honest leaders of the Jewish community for an end to the waste and duplication and bitter competition between our national Jewish organizations, the Committee said it was ready, willing and eager to enter into "co-operative efforts on the part of various communal organizations to provide on a voluntary basis for the exchange of information and ideas, fruitful consultation and constructive collaboration in specific matters."

This is precisely what the Committee has refused to do all along.

It wouldn't even co-operate with other Jewish organizations in reciting the "shma," much less work or consult with them.

The EDITOR'S CHAIR . . .

For years now we have been attending the Kentucky Derby, and since we long ago stopped gambling (the secret of stopping was easy: any money we win we give to charity, and losses we absorb out of our own pocket, and by thus removing the cupidity involved, you also remove the need to gamble), we felt that out of loyalty we should put down the minimum $2.00 bets on the horses owned by Jews.

But one name (Carry Back) escaped us, athough all the evidence was in favor of designating the owner as Jewish. Brownie Leach, Churchill Downs veteran publicity director, was sure about Sherluck — Jacob Sher — (so were we) and Ambipoise (Robert Lehman) and Dr. Miller (Mrs. Ethel Jacobs), but he could only guess at several others.

The tipoff on Carry Back should have been from the names of Jack Price's four brothers — Ben, Max, Leo and David, and no doubt Jack was Jacob.

In any event, we didn't plank down the $2.00 on Carry Back, and had to assume the losses for the minimum bets we made on the others.

For your information, it looks as if the Jewish owners have taken over the Derby now. Last year's winner was Issac Blumberg.

In this connection, Jacob Sher is a top Miami Jewish leader, having been chairman of the annual drive and active in all phases of Jewish community effort.

One of my boyhood pals, Bill Silverman, who was my second when I boxed professionally, is the nephew of Jake. The Shers have been reading The Jewish Post for years, ever since the family left Louisville for Miami.

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At the Rabbinical Assembly convention, there were, no doubt, many reunions, but one was important to us. It was with Irving (Pat) Spiegel, the correspondent for the New York Times.

The two of us have been covering Jewish conventions for years, and not a little of the inspiration for me to traipse all over the country to these conventions is the fact that Pat, the one and only Pat, will be there.

Pat had a birthday at the Concord, and in honor of the occasion, the kitchen baked a lovely cake, and who should come over to honor the press table for this occasion but Rabbis Louis Finkelstein, Simon Greenberg, Max Artz and Wolfe Kelman. This was a signal honor and it didn't go unnoted by Pat.

For Pat is as much a fixture in the Jewish community as any Jewish leader. At the table at the Concord, both Rabbis Finkelstein and Greenberg regaled us with some Yiddish ditties. They didn't know that Pat is a frustrated actor, and if you want a hilarious show have Pat render into Yiddish some of the famous speeches such as the Gettyburg address. A pantomimist, a skilled pianist, and a lover of people, Pat can outdo them all when it comes to mimicking people and eliciting uproarious laughter.

We've had some tense times together, too — not everything is fun when you are a reporter — as we covered some of the occasions when American Jewish history was being made.

Dick Yaffe of The Jewish Chronicle of London now seems to be going to make this a threesome. Dick sports a Polaroid, which still is so new to him that he'll snap you at the drop of the hat. He got one shot of Pat beleaguring Rabbi Wolfe Kelman, tugging at his arm while Wolfe looked nonchalantly off into the distance. We wanted to reproduce that here, but Pat demurred, saying the office would object. So that deprives you of seeing what Pat looks like.

Maybe it's because Pat has just undergone a serious operation that he's shy about that picture. He was seized with appendicitis while covering the convention of the Rabbinical Council of America last year at Atlantic City. While convalescing he suffered a second serious internal rupture and it was nip and tuck for a while.

Pat is an ace reporter and knowlegeable about Jewish affairs like few others.

We just don't know what the Jewish organizations (and the Jewish publicity people) would do without Pat.

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SEES CAPITAL PUNISHMENTS AS 'RATIONAL' PROTECTION

• Editor Jewish POST and OPINION

I have to disagree with my old friend Rabbi Panitz about capital punishment. It is not a form of vengeance; it is a rational method society employs to protect itself. Does the rabbi know that:

1. In his state of New Jersey when a murderer gets a "life sentence" as an alternative to the chair that in the immoral double-talk of the modern age, he may be paroled in 15 years?

2. Does the rabbi know what percentage of murders are committed by criminals on parole?

I think it is a kiddush Ha Shem to destroy a murderer.

ABRAM KANOF, M. D.
Brooklyn, N. Y.

Chides Rabbi Who 'Belittles' Many Activities of 'Machers'

• Editor Jewish POST and OPINION

The advice given by Rabbi D. Harry Esrig to the big "macher" (P-O, April 21) is a bad one and if these "machers" would take this advice, there would be missing a lot of Jewish activities. A rabbi should know that there are so very few people who are interested in active Jewish life, so few who are busy going to meetings and attending luncheons that automatically they are put on the letterheads of various organizations.

How many "meshiguim" are there who carry the burden of organized Jewish life? It is not important if they do this for this or another reason, but in the meantime the job is done. Aren't the same people or "machers" — as Rabbi Esrig calls them ironically — acting in CJA, congregations, Bond, etc.? Imagine if those people would not spread out themselve "so thin," who would do it? Does Rabbi Esrig have a reserve of people to replace the "machers?"

Instead of encouraging those machers and give them our blessings for their work, the rabbi comes with discouragment and belittles them with such advices. This is not right and not fair.

SAMUEL WEINTRAUB
Chicago, Ill.

Denies German Aide in N. Y. Has Altered Pro-Nazi Views

• Editor Jewish POST and OPINION

With reference to your reports in the National Jewish Post of April 21 and April 28 on Hans Egon Holthusen who is now a program director of Goethe House, I want to state the following:

The role of Hans Egon Holthusen during and after the Nazi-period has been widely discussed in democratic German newspapers, especially in the recognized literary magazine in Munich, Die Kultur.

The well-known writer Hermann Kesten in the December issue of this magazine stated that Holthusen has been a "voluntary SS man before 1945." Moreover, Kesten repeatedly emphasized that he hasn't found any proof in Holthusen's writings of a BASIC CHANGE of his thinking during the Nozi-period.

Furthermore, the writer Kasimir Edschmid of Darmstadt, Park Rosenhohe, has said that Holthusen was known in Munich during the Nazi-period "as a vicious Jew baiter."

The editor of the magazine Die Kultur wrote only on March 28, 1961 that Holthusen "regardless of his person and as a human being, he does simply not belong" in the position of a program director of the Goethe House.

There are no indications whatsoever that Holhusen has ever recanted his former Nazi attitude.

I am not alone in questioning the wisdom and the propriety of inviting Holthusen to the position of a program director in New York (a city where after all, more than 2,000,000 Jews live) while hundreds of other decent Germans without the questionable past of Holthusen are available for such a position.

I believe sincerely that we help the better Germany in opposing such appointments which must give cause to doubts on the sincerity to break with the past as demonstrated so vividly in the Eichmann trial in Jerusalem.

KURT R. GROSSMAN
New York N.Y.

(Editor's Note: Mr. Grossman is presently Special Council for German and Austrian Affairs at the Jewish Agency. He served as secretary--general of the German League for Human Rights from 1926 to 1933. His name appeared on the first list of anti-Nazis who lost their citizenship when Hitler came to power. During the war Mr. Grossman worked with the Rescue Department of the World Jewish Congress.

Denies Charge that U. S. Jews Stint On Contributions to Cultural Causes

• Editor Jewish POST and OPINION

While several columnists and other writers for the Jewish press are commenting on the figures given out by the Welfare Funds on the huge sums of money raised by American Jews during the year 1960 (amounting to some $128,000,000) and testifying again to the generosity of American Jewry and their devotion to the Jewish cause, Dr. Judah Shapiro of the new Foundation for Jewish Culture is telling the readers of the Jewish Chronicle, London, that American Jews are not giving enough money for Jewish culture.

What Dr. Shapiro means by Jewish culture is quite obscure, for culture is not created by itself and grows out of a number of artistic, literary and scholarly endeavors and even out of the elements of the cultivation of the aesthetic in life itself. The notion that we can spontaneously produce culture is, first of all misleading and in the second place, detracts interest from things of the mind which are of more immediate concern.

As quite a large part of the funds raised in the United States, in fact many millions, is devoted to Jewish elementary education, and as huge additional funds go to higher schools, academies, research and publication activities, it is hard to understand Dr. Shapiro's complaint, especially when it is spread to Jews abroad, including countries outside England who read the Chronicle.

Dr. Shapiro continually speaks and pleads for culture as if it was one single and individual entity. He has published quite a number of articles and the Foundation evidently devotes itself to an extensive propoganda, but exactly how culture can be created by writing articles and propagandizing in different ways is not all clear, as culture in itself is not easily created, and as American Jews have many needs for basic education for the elementary and higher knowledge that ultimately result in culture, it is hard to understand what Dr. Shapiro and his Foundation are driving at.

As Dr. Shapiro's organization has already been established, it may serve a useful purpose, publishing leaflets, booklets, and pamphlets for young people, for whom such literature is not easily accessible.

The situation could lead to quite a lengthy story. One could point out that there are probably two million or more Jewish homes in the United States which do not possess either a Jewish Bible or a book of Jewish history. This would be a good task for Dr. Shapiro and his group to apply themselves to, but the vague and loose generalizations about culture, especially when spread abroad are not only confusing but harmful.

SAMUEL L. GOLDMAN
New York, N. Y.

Bride May Convert to Judaism But It's Still a Mixed Marriage

• Editor Jewish POST and OPINION

In your issue of April 28 you quoted from a synagogue bulletin of Rabbi Harry Essrig of Temple Emanuel of Grand Rapids, Mich. I never thought I would read a message by a rabbi in which he encouraged intermarriage which is just what his message to his congregation amounted to.

I thought Jewish law expected converts to Judaism to do so merely and only because they wanted to be Jewish rather than whatever religion they belonged to previously, and not because a "good catch" or a "good provider," which is how many non-Jews look upon Jewish men, happens to be of the Jewish faith and in order to marry him she must accept his religion. We are not so naive as to believe that the same girls who convert to Judaism would have done so if they had not married Jewish men.

Why don't the Jewish men who marry the non-Jewish girls join the Christian church? Do you suppose it is because of fear of "the Five O'Clock Shadow," or that they will not be acepted as a Christian convert as readily as the Jews are asked to accept their wives?

If a survey were made it would be found many Jewish men who intermarry are either professional men or prosperous businessmen. Many are influential members of the synagogue and so the wife is given more "kovid" ofttimes than Jewish women married to Jewish members. Do all Jewish women in the rabbi's congregation receive warm treatment from all other Jewish members?

Many of the converts, Rabbi Essrig do not "thoroughly feel at home with us" because they were reared in another religion, they were baptised and taught another religion with their own customs, symbols, rituals and beliefs since birth. For over twenty formative years of her life the convert to Judaism has had a different belief from ours so how can she help but feel strange in a new religion so different from what she learned? Their uneasiness is not the fault of the Jewish members of the congregation, it is the knowledge she gave up a part of herself that was habit and faith and a way of life.

The rabbi says becoming Jewish 'was not wished on them" —no, not by any outsider, but it is a condition of marriage so it was "wished on them" by the groom.

I am not advocating anyone, which includes a Jewish woman who converted to Judaism, be mistreated, shunned, or ostracized, but for the rabbi to plead for them to be accepted more warmly is the same as telling all Jewish young men, yet unmarried, "It is OK boys, find yourself a Gentile girl, marry her, bring her to the synagogue and we'll welcome her with open arms." So much has been written in your paper about inter-dating and intermarriage that I was disappoinnted and surprised to read that a rabbi pleads the case for intermarriage, and in an indirect way puts his stamp of approval on the "new practice." How could Rabbi Essrig advise any Jewish boy not to intermarry?

I would like to enlighten Rabbi Essrig that not all of us "have become captives of biological thinking" (I must admit he was writing only to his congregants). Birth alone, I agree, does not make a "good Jew"—but the first 20 years of life in a good Jewish home makes for a better Jewish adult than a child reared in a Protestant or Catholic home, and who attended church and even parochial school wherein is taught so much religion. It takes more than saying, "I do" in n a marriage vow to make one a Jew.

From all I have seen, the Sisterhoods usually go out of their way to please a convert member, especially one married to a well-to-do and/or influential member of the synagogue. I do not know the Jews in Rabbi Essrig's congregation, but have no fear, rabbi, by and large those former Gentile girls who come into the fold get the red-carpet treatment. I dare say many of them do not REALLY want to become active and participate.

As in medicine, preventive measures are better than curative. The Englishman says, "An ounce of prevention is worth a pound of cure." I wish more rabbis would advise the unmarried men to marry Jewish girls, for believe me, rabbis, they have all the virtues, brains, looks and personality—and above all, a Jewish heart and understanding, that the non-Jewish girls cannot boast of. It is only "forbidden fruit is all the sweeter."

Mrs. H. L. SHERMAN
Willimantic, Conn.

Civil War Role of U.S. Jewry Told

WASHINGTON (P-O)—A Civil War Centennial Exhibit opened at the Klutznick Exhibit Hall at B'nai B'rith headquarters here which presents documents, pictures and other displays featuring the part played in the Civil War by American Jewry.

One exhibit relates how a B'nai B'rith Lodge in Chicago recruited a company of Jewish troops for the 82nd Regiment of Illinois Volunteers. The Lodge paid the recruits' enlistment bonus and arranged to provide for any wives or children left in need.

Dr. Bertram Korn of Philadelphia, a noted Jewish historian, who spoke at the exercises opening the exhibit, told how Jews coming from abroad who were "hardly adjusted to the new life on these snores, were rapidly Americanized in the pressure-cooker of the fraternal conflict."

"For the first time in history," he said, "rabbis worked side by side with Protestant ministers and Catholic priests in the military chaplaincy—an aspect of equality which was secured only after a long and hard-fought campaign, won with the sympathetic help of President Lincoln."

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